

BOSTON RECORDER.

PUBLISHED BY NATHANIEL WILLIS, CONGRESS-STREET, BOSTON, MASSACHUSETTS.

31.—VOL. V.

SATURDAY MORNING, DECEMBER 16, 1820.

Price, \$3.00 a year, payable in 6 months, or \$2.50 a year, if paid in advance.

Baptist Mission in Burmah.

from the Journal of Mr. JUDSON.

Journal to Ava.—Description of the country. Interview with the Emperor. Petition for the Gospel refused. Present of a tract respecting the true God rejected. Tract respecting the true God rejected. Application to the Minister unsuccessful. Return to Rangoon. Increased attachment of the New Comers. New Inquirers. Urgently solicited to the Mission. Separation of the Missionaries. Mission continued at Rangoon, and Mission at Chittagong intended.]

12th, Lord's Day, 1819.—We were much gratified at seeing the teacher, Shwa Gnoong, at worship, for the first time since he was accused before the Emperor. The news of our intended expedition to Ava, has probably emboldened him to propose his accompanying us.

13th, Lord's Day.—Had worship as usual. Disappointed in not seeing the teacher; but the disappointment was somewhat alleviated by the attendance of one of his acquaintances, an elder, by name Oo-yan, by profession a soldier, who listened with the strictest attention, and, in his subsequent conversation, discovered a truly inquisitive spirit.

21st.—After having made arrangements for our wives' residence in town, we embarked. Our boat is six feet wide in the middle, and forty feet long. A temporary deck of bamboos is laid throughout, and on the hinder part of the sides are raised with thin boards.

A covering of thatch, and mats tied to form two low rooms, in which we just sit, and lie down. Our companions of sixteen, beside ourselves, a steersman—a headman, whose name is inserted in our passport, and, therefore, derives a little authority in government, a steward or cook, and a company, which place is filled by a Burman named Nao—our own cook—a washerman—and an Englishman, who having been unfortunate all his life, tries to try the service of his Burman master; and this last personage may be called our gunner, he having charge of several guns and blunderbusses, which are indispensable on account of the robbers who infest the river.

We have been much perplexed, in fixing a present for the emperor, without whose person unauthorized can appear in presence. Our funds were evidently inadequate to the purchase of articles which would be valuable to him, in a point of view; when we considered, that there ought to be a connection between the present and our character, we selected that book, which we were allowed to translate under his patronage—the BIBLE, in six volumes, covered with gold leaf, in Burman style, and volume enclosed in a rich wrapper. We presented to other members of government, we have taken several pieces of cloth, and other articles.

This morn and furnished, we pushed off from the shores of Rangoon. The Burman Shwa Gnoong had not been here for several days, ashamed probably of having declined accompanying us, but just as we were pushing off, he came tall form standing on the wharf, and, with his hand to his head, and bade us adieu, and continued looking after us, until a projecting point shut Rangoon out of all sight from our view. When we reached this little point! Thro' the shall we pass, ere the scene now reached away be re-presented! The excitement on which we have entered, however, may terminate, is unavoidably followed by consequences momentous and beyond all conception. We are penetrating into the heart of one of the great empires of the world, to make a formal declaration of the gospel to a despotic monarch, and through him, to the millions of his subjects. May the Lord accompany us, and crown our attempt with the desired success, if it be consistent with his wise and holy will.

At night we moored by the banks of the A-rah-wah-ice. It was near this place a few days ago, one of the boats belonging to Mr. G. late collector of Rangoon, was attacked by robbers, and the steersman and another man killed at a single blow. We felt unwilling to remain at this place, but found it necessary.

22d.—We set off early in the morning, and at noon, reached Kyoon-oo, a village of about twenty miles from Rangoon, we reached the rest of the day.

23d.—Passed from the Rangoon river into the great A-rah-wah-ice river, (formerly called Irrawaddy,) and reached Kyoon-oo-ten-yah, a village 20 miles from Kyoon-oo. On the 24th, passed Da-noo-oo, and on the 26th, Hsu-thah-dah, both large towns. Fresh reports of robbers. On the 30th, reached Kah-nong, a considerable town, about 90 miles from Rangoon. Here we met a special officer from the government, with a detachment of men, sent to make a daring attack on a large boat, and beat off the people, and took

plunder to the amount of 1500 ticals. The commander offered us an escort for the journey of tomorrow, which lies through a dangerous tract of country; but we declined accepting, as we should have been obliged to give the people presents, without deriving any substantial assistance in the hour of danger. Strict watch all night.

Jan. 1st, 1820.—Passed a remarkably high rocky mountain, the side of which, for a considerable extent, is indented with numerous recesses, containing images of Gaudama, all carved out of the solid rock.

Jan. 2d.—Passed the large towns of Shwa-doung and Pah-doung, on opposite sides of the River, and reached Pyee (vulgarly called Prome,) 120 miles from Rangoon, a place of great note in Burman history, and the seat of an ancient dynasty of kings. The town itself is now in a state of dilapidation; but the environs appear flourishing.

Confirmed reports of a most daring robbery, committed a little higher up, on the boat of the governor of Taroke-man, who was going up to Ava, with about 50 men and 7000 ticals. The robbers came down upon the people, while they were cooking on shore, shot the governor through the body, and carried off all the treasure. Feel the necessity of redoubling our precautions for several days. Agree, that part of us only leave the boat at a time—the rest to stand by the guns.

Jan. 17th.—Reached Pah-gan, a city celebrated in Burman History; being, like Pyee, the seat of a former dynasty. It is about 260 miles from Rangoon.

Jan. 18th.—Took a survey of the splendid pagodas, and extensive ruins, in the environs of this once famous city. Ascended, as far as possible, some of the highest edifices, and at the height of one hundred feet, perhaps, beheld all the country round, covered with temples and monuments of every sort and size—some in utter ruin—some fast decaying—and some exhibiting marks of recent attention and repair. The remains of the ancient wall of the city stretched beneath us. The pillars of the gates, and many a grotesque, decapitated relic of antiquity checked the motley scene. All conspired to suggest those elevated and mournful ideas, which are attendant on a view of the decaying remains of ancient grandeur; and though not comparable to such ruins as those of Palmyra and Balbec, (as they are represented,) still deeply interesting to the antiquary, and more deeply interesting to the Christian missionary. Here, about eight hundred years ago, the religion of Buddh was first publicly recognized and established as the religion of the empire. Here then Ah-rah-han, the first Buddhist apostle of Burmah, under the patronage of King Anan-ratha-men-zan, disseminated the doctrines of Atheism, & taught his disciples to pant after annihilation, as the supreme good. Some of the ruins before our eyes, were probably the remains of pagodas designed by himself. We looked back on the centuries of darkness that are past. We looked forward, and Christian hope would faintly brighten the prospect. Perhaps we stand on the dividing line of the empires of darkness and light. O, shade of Shen Ah-rah-han! weep o'er thy falling fane; retire from the scenes of thy past greatness. But thou smilest at my feeble voice. Linger then thy little remaining day. A voice mightier than mine, a still small voice, will ere long sweep away every vestige of thy dominion. The churches of Jesus will soon supplant these idolatrous monuments, and the chanting of the devotees of Buddh will die away before the Christian hymn of praise.

After leaving Pah-gan, the river turns to the east. We walked across the point of land formed by the curve of the river, and rejoined the boat at Nyoom-oo. On the 20th we reached Gnah-bmyah-gnay, a solitary and dangerous place, and moored under a little point of land. Late in the evening a large boat full of men, suddenly turned the point, and bore down upon us. Our headman warned them off; but they paid no attention and made no reply; on which he fired a gun over them. They then called out to forbear, and sheered off. The adventure quite indisposed us for sleep. We planned anew the minutiae of operation, in case of attack, and kept a strict watch all night.

Jan. 22d.—Passed the confluence of the Kyen-dwen and the A-rah-wah-ice, and proceeded up the latter. The former is the smaller of the two, but it is said to be navigable for large boats, twenty days distance from the confluence. It penetrates into the Cassey country, which lies north of Burmah, and to which 30,000 troops have lately marched from Ava, to quell a rebellion, occasioned by the accession of the new emperor. We are now beyond the region of the robbers, and are allowed to sleep in comparative quiet.

Jan. 25th.—Passed Old Ava, the seat of the dynasty immediately preceding the present, and Tsah-gaing, a place of some note, distinguished for its innumerable pagodas, and the residence of one or two late emperors; and about noon, drew up to O-ding-man, the lower landing place of New Ava, or Ahmarapoor, about 350 miles from Rangoon. At our present distance of nearly four miles from the city (and we cannot get nearer this season,) it appears

to the worst advantage. We can hardly distinguish the golden steeple of the palace, amid the glittering pagodas, whose summits just suffice to mark the spot of our ultimate destination.

Jan. 26th.—We set out early in the morning, called on Mr. G. late collector of Rangoon, and on Mr. R. who was formerly collector, but is now out of favour. Thence we entered the city, passed the palace, and repaired to the house of Myaday-men, former viceroy of Rangoon, now one of the public ministers of state (Woon-gyee.) We gave him a valuable present, and another of less value to his wife, the lady who formerly treated Mr. G. with so much politeness. They both received us very kindly, and appeared to interest themselves in our success. We however did not disclose our precise object; but only petitioned leave to behold the golden face. Upon this His Highness committed our business to Moungh Yo, one of his favourite officers, and directed him to introduce us to Moungh Zah, one of the private ministers of state (A-twen-woon,) with the necessary orders. This particular favour of Mya-day-men prevents the necessity of our petitioning and seeing all the public ministers of state, and procuring formal permission from the high court of the empire.

In the evening, Moungh Yo, who lives near our boat, called on us to say that he would conduct us to-morrow. We lie down in sleepless anxiety. To-morrow's dawn will usher in the most eventful day of our lives. To-morrow's eve will close on the bloom or the blight of our fondest hopes. Yet it is consoling to commit this business into the hands of our heavenly Father, to feel that the work is His, not ours; that the heart of the monarch, before whom we are to appear, is under the control of Omnipotence; and that the event will be ordered in the manner most conducive to the Divine glory and the greatest good. God may, for the wisest purposes, suffer our hopes to be disappointed; and if so, why should short-sighted, mortal man, repine? Thy will, O God, be ever done; for thy will is inevitably the wisest and the best.

Jan. 27.—We left the boat, and put ourselves under the conduct of Moungh Yo. He carried us first to Mya-day-men, as a matter of form; and there we learnt, that the emperor had been privately apprised of our arrival, and said, Let them be introduced. We therefore proceeded to the palace. At the outer gate, we were detained a long time, until the various officers were satisfied that we had a right to enter, after which we deposited a present for the private minister of state, Moungh Zah, and were ushered into his apartments in the palace-yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here, for the first time, disclosed our character and object—told him, that we were missionaries or "propagators of religion;" that we wished to appear before the emperor, and present our sacred books accompanied with a petition. He took the petition into his hand, looked over about half of it, & then familiarly asked several questions about our God and our religion, to which we replied. Just at this crisis, some one announced, that the golden foot was about to advance; on which the minister hastily rose up, and put on his robes of state, saying, that he must seize the moment to present us to the emperor. We now found that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Casseys, and the very hour, when his majesty was coming forth, to witness the display made on the occasion. When the minister was dressed, he just said, "How can you propagate religion in this empire? But come along." Our hearts sunk at these inauspicious words. He conducted us through various splendor and parade, until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to sit, and took his place on one side; the present was placed on the other, and Moungh Yo, and another officer of Mya-day-men, sat a little behind. The scene to which we were now introduced, really surpassed our expectation. The spacious extent of the hall, the number & magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the further avenue of the hall; but the end, where we sat, opened into the parade, which the emperor was about to inspect. We remained about five minutes, when every one put himself into the most respectful attitude, and Moungh Yo whispered, that his majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward, unattended—in solitary grandeur—exhibiting the proud gait and majesty of an eastern monarch. His dress was rich, but not distinctive; and he carried in his hand, the gold-sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye, that chiefly rivetted our attention. He strided on

Every head, excepting ours, was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, partly turned towards us—"Who are these?" The teachers, great king, I replied. "What! you speak Burman—the priests that I heard of last night?" "When did you arrive?" "Are you teachers of religion?" "Are you like the Portuguese priest?" "Are you married?" "Why do you dress so?" These, and some other similar questions, we answered; when he appeared to be pleased with us, and sat down on an elevated seat—his hand resting on the hilt of his sword, and his eyes intently fixed on us. Moungh Zah now began to read the petition, and it ran thus:—

"The American teachers present themselves to receive the favor of the excellent king, the sovereign of land and sea. Hearing, that, on account of the greatness of the royal power, the royal country was in a quiet and prosperous state, we arrived at the town of Rangoon, within the royal dominions, and having obtained leave of the governor of that town, to come up and behold the golden face, we have ascended and reached the bottom of the golden feet. In the great country of America, we sustain the character of teachers and explainers of the contents of the sacred scriptures of our religion. And since it is contained in those scriptures, that, if we pass to other countries and preach and propagate religion, great good will result, and both those who teach and those who receive the religion, will be freed from future punishment, and enjoy, without decay or death, the eternal felicity of heaven,—that royal permission be given, that we, taking refuge in the royal power, may preach our religion, in these dominions, and that those who are pleased with our preaching, and wish to listen to and be guided by it, whether foreigners or Burmans, may be exempt from government molestation, they present themselves to receive the favor of the excellent king, the sovereign of land and sea."

The emperor heard this petition, and stretched out his hand. Moungh Zah crawled forward and presented it. His majesty began at the top, and deliberately read it through. In the mean time, I gave Moungh Zah an abridged copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest style and dress possible. After the emperor had perused the petition, he handed it back, without saying a word, and took the tract. Our hearts now rose to God for a display of his grace. "O have mercy on Burmah! Have mercy on her king!" But, alas, the time was not yet come. He held the tract long enough to read the two first sentences, which assert, that there is one eternal God, who is independent of the incidents of mortality, & that, beside Him, there is no God; and then, with an air of indifference, perhaps disdain, he dashed it down to the ground! Moungh Zah stooped forward, picked it up, and handed it to us. Moungh Yo made a slight attempt to save us, by unfolding one of the volumes, which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Moungh Zah interpreted his royal master's will, in the following terms:—"Why do you ask for such permission? Have not the Portuguese the English, the Musselmans, and people of all other religions, full liberty to practice and worship, according to their own customs? In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them, take them away."

Something was now said about brother Colman's skill in medicine; upon which the emperor once more opened his mouth, and said, "Let them proceed to the residence of my physician, the Portuguese priest; let him examine whether they can be useful to me, in that line, and report accordingly." He then rose from his seat, strided on to the end of the hall, and there, after having dashed to the ground the first intelligence, that he had ever received of the eternal God, his Maker, his Preserver, his Judge, he threw himself down on a cushion, and lay listening to the music, and gazing at the parade spread out before him!

As for us and our present, we were huddled up and hurried away, without much ceremony. We passed out of the palace gates, with much more facility than we entered, and were conducted first to the house of Mya-day-men. There his officer reported our reception; but in as favourable terms as possible; and as his highness was not apprized of our precise object, our repulse appeared, probably, to him, not so decisive, as we knew it to be. We were next conducted two miles, thro' the sun and dust of the streets of Ava, to the residence of the Portuguese priest. He very speedily ascertained, that we were in possession of no wonderful secret, which would secure the emperor from all disease, and make him live for ever; and we were accordingly allowed to take leave of the reverend inquisitor, & retreat to our boat. At this stage of the business, notwithstanding the decided repulse we had received, we still cherished some hope of

ultimately gaining our point. We regretted, that a sudden interruption had prevented our explaining our objects to Moungh Zah, in that familiar and confidential manner, which we had intended; and we determined, therefore, to make another attempt upon him in private.

Jan. 28th.—Early in the morning, we had the pleasure of seeing our friend Mr. G. coming to our boat. It may not be amiss to mention, that he is the collector, who was chiefly instrumental in relieving us from the exorbitant demand which, a few months ago, was made upon us in Rangoon. He not only told us that he had heard of our repulse, but would not have us give up all hope; that he was particularly acquainted with Moungh Zah, and would accompany us to his house, a little before sunset, at an hour when he was accessible. This precisely accorded with our intentions.

In the afternoon, therefore, we called on Mr. G. and he went with us into the city. On the way, we paid a visit to the wife of the present viceroy of Rangoon, whose eldest son is married to the only daughter of the present emperor. We carried a present, and were, of course, kindly received.

Thence we went to the house of Moungh Zah, some way beyond the palace. He received us with great coldness and reserve. The conversation, which we carried on chiefly through Mr. G., it is unnecessary to detail. Suffice it to say, that we ascertained, beyond a doubt, that the policy of the Burman government, in regard to the toleration of any foreign religion, is precisely the same with the Chinese; that it is quite out of the question, whether any of the subjects of the emperor, who embrace a religion different from his own, will be exempt from punishment; and that we, in presenting a petition to that effect, had been guilty of a most egregious blunder, an unpardonable offence. Mr. G. urged every argument that we suggested, and some others. He finally stated, that if we obtained the royal favour, other foreigners would come and settle in the empire, and trade would be greatly benefited. This argument alone seemed to have any effect on the mind of the minister, and looking out from the cloud which covered his face, he vouchsafed to say, that if we would wait some time, he would endeavour to speak to his majesty about us. From this remark it was impossible to derive any encouragement, and having nothing further to urge, we left Mr. G., and bowing down to the ground, took leave of this great minister of state, who, under the emperor, guides the movements of the whole empire.

It was now evening. We had four miles to walk by moon-light. Two of our disciples only followed us. They had pressed as near as they ventured to the door of the hall of audience, and listened to words which sealed the extinction of their hopes and ours. For some time we spoke not.

"Some natural tears we dropt, but wiped them soon. The world was all before us, where to choose. Our place of rest, and Providence our guide." And, as our first parents took their solitary way through Eden, hand in hand, so we took our way through this great city, which, to our late imagination, seemed another Eden; but now, through the magic touch of disappointment, seemed blasted and withered, as if smitten by the fatal influence of the cherubic sword.

Arrived at the boat, we threw ourselves down, completely exhausted in body and mind. For three days, we had walked eight miles a day, the most of the way in the heat of the sun, which, even at this season, in the interior of these countries, is exceedingly oppressive; and the result of our travels and toils has been—the wisest and best possible—a result, which if we could see the end from the beginning, would call forth our highest praise. O slow of heart to believe and trust in the constant presence and over-ruling agency of our own almighty Saviour!

Jan. 29.—We again rose early, and having considered the last words of Moungh Zah, wrote down our request in the most concise and moderate terms, and sent it to Mr. G. with a message, that he would once more see Moungh Zah, lay the paper before him, and ascertain unequivocally whether there was any possibility of gaining our point, by writing several months.

The rest of the day, and the next, being Lord's day, we remained in the boat.

Jan. 31st. Monday.—Mr. G. called upon us, with our little paper in his hand. I have shown your paper to Moungh Zah, and begged him not to deceive you, but to say distinctly what hopes you might be allowed to entertain. He replied, "Tell them, that there is not the least possibility of obtaining the object stated in this paper, should they wait ever so long; therefore, let them go about their business."

I now thought of one more expedient; and taking out the manuscript tract the emperor threw down, I handed it to Mr. G. This is a brief view of the Christian religion. Do you present it, in our name, to Moungh Zah, and persuade him to read it, or hear it read. We have indeed no hope of its efficacy; but it is our last resort, and God may help us in the extremity. He took it with some feeling, and promised to do his best. [To be continued.]

Mr. Connor's Visit to Jerusalem.

On the 31st of October last, the Rev. James Connor, a Missionary, stationed at Constantinople, under the patronage of the Church Missionary Society of London, commenced a journey of investigation to the ancient city of Jerusalem. His object, however, was not merely to ascertain the moral and religious state of that city and of the country through which he should pass, but also, to distribute Bibles and Religious Tracts in various languages, and "to open channels for their wider circulation."

On his journey, Mr. Connor touched at Smyrna, and at the Islands of Candia, Rhodes and Cyprus; passed through the villages of Beirut, Saïde, Sour, Acre, Nazareth, Napolé, Jaffa, & Rama; and arrived at the Holy City on the 6th of March. He was present at the celebration of the Passover, and afterward, accompanied the Pilgrims, more than two thousand in number, to the River Jordan and the Dead Sea. On this excursion he passed through the Gate of Bethlehem, down Mount Moriah, across the Valley of Jehoshaphat, along the side of Mount Olivet, & through Bethany, and the plain and village of Jericho. On his return from Jerusalem, he crossed the plain of Sharon, the foot of Carmel, a part of Lebanon, and the valley of Bekaa, to Damascus. After a residence of ten days in that city, he proceeded through Tripoli to Aleppo, where his latest advices were written.

A detailed account of this tour, we have gathered from the April, June, and September numbers of the London Missionary Register. No apology can be requisite for occupying so large a portion of our work, with so important and interesting a journal.

[Am. Mus. Reg.]

Candia.

Under date of Rhodes, Dec. 31, 1819, Mr. Connor writes—

When I last wrote, I was on the eve of leaving Constantinople. I sailed on the 31st of October; and after a passage prolonged by calms and contrary winds, arrived at Smyrna on the 14th of November. There I was compelled to remain a fortnight for want of an opportunity to Candia; and I employed my time in preparing for future operations, and in thinking Mr. Williamson's depot.

At length, on the 28th of November, I sailed, in a Turkish brig, bound to Canea, in Candia. Contrary winds drove us into the port of Scio, where we remained two days. I spent some pleasant hours with Bambas, the head master of the school there. In consequence of the visit of Messrs. Allen and Grellet, he has begun to print school papers on the Lancasterian plan, which he hopes to see ere long adopted in the island. I was rejoiced to find that the printing press had at length been attached to the school, and was fully employed.

On the 2d of December, we sailed from Scio; and on the 5th, arrived in Canea. I took up my abode with our Consul there, Signor Capogrosso; from whom and from every member of the family, I received the most friendly attentions during my stay in the island.

The day after my arrival, I sent to the Bishop an Introductory Letter, which I had brought from the Archbishop of Candia; together with the Bible Society Tracts printed in Corfu; and the following morning, I called upon him. He received me in the kindest manner. We conversed at large on the operations of the Bible Society. The Bishop & the Greeks who were present expressed their warmest approbation of the Institution.

Having found, on my arrival in Canea, that the plague was rife in the city of Candia and its neighborhood, I resolved to confine myself to Canea, and to operate there for the whole Island. With this view, I drew up the following "Plan for the circulation of the Scriptures in Candia."

"Our Consul, Signor Pietro Capogrosso, is to keep a well supplied depot of the Scriptures in his house at Canea. Every Bishop in the island is to exhort the Priests in his diocese, to make inquiry, in their respective parishes, into the number of Testaments necessary to supply each family, at least, with a copy. The Bishop will send this account to Signor Capogrosso, who will expedite the Testaments to the place named by the Bishop. The Bishops will superintend the sale or distribution of the Testaments. The prices are to vary, according to the circumstances of the purchaser. To those who are so poor that they cannot afford to pay anything, but who nevertheless manifest a strong desire to possess a Testament, a copy is to be given gratuitously, with these words inscribed within, 'Gift of the Bible Society.' The money received for the Testaments is to be sent, through the Bishops, to the Consul, who will transmit it to Mr. Williamson at Smyrna. The Consul will receive fresh supplies of Testaments from Mr. Williamson, as he may require them."

This plan met with the full approbation of the Bishop of Canea, who said he would immediately adopt it in his own diocese, & would write to the Archbishop's Vicar in Candia, to recommend the plan to the Bishops of the island.

Before I left Canea, I wrote fully on the subject to the eleven Bishops, and to the Archbishop at Constantinople; requesting him to give an impulse to the plan, by uniting himself to the Bishops. To each of these I sent the two Bible Society Tracts, printed in Corfu.

I left with Signor Capogrosso 210 Greek Testaments; and copies of the Scriptures in various languages, for the ships that frequent the port of Canea. Before my departure he had sold many copies himself, and had written to his agents at Retimo and at Candia, to assist him in circulating them. I left with him written instructions. He will regularly correspond with Mr. Williamson; and will inform him

of the mode in which he has disposed of the Testaments.

I made many inquiries into the number of Greeks in the island, but could not obtain certain information; they probably amount to upward of 150,000; the calculation being made from this fact, that there are 40,000 males who pay tribute.

The Turks are by no means so numerous. The number of Franks is very inconsiderable, probably amounting to no more than forty individuals; and the only Roman Catholic Ecclesiastic in Candia, is a Capuchin, the sole inhabitant of a monastery in Canea. The only Jews in the Island are at Canea, and they do not amount to more than one hundred. I showed several of them the New Testament in Hebrew; but could find no purchaser. I have left, however, two or three copies with the Consul.

Rhodes.

In the same letter Mr. Connor writes—

Contrary winds confined me at Canea for three weeks. At length on the morning of Christmas day, I sailed for Rhodes, & arrived here on the 28th instant.

The next day, I sent to the Archbishop an Introductory Letter, the Greek Tracts, and a digest of my plan for the circulation of the Testaments in his diocese. The day following I called upon him. He bade me welcome in the most friendly manner, acceded heartily to my plans and wishes, and said that he would promote the cause in Rhodes, and would immediately write to the other islands in his jurisdiction.

These are Leros, the seat of a Bishop with about 600 Greeks—Calyrne, under the Bishop of Leros, 3000—Niseros, 1200—Delos, not the celebrated Island of the same name, 1000—Syme, 3200—and Karke, 600. The Greek population of Rhodes amounts to about 18,000.

The Archbishop will also write to his friend, the Metropolitan of the populous Isle of Scarpanto and its dependencies, & encourage him to the diffusion of the Testaments in his diocese.

Our Consul here, Signor Stephano Masse, a physician, will keep the depot in his house, and will do all in his power to promote the sale of the books. I have written a letter to the Bishop of Cos on the subject, which the Consul will transmit.

In consequence of the prophecy of a Santon, (holy man,) that the city of Rhodes is to be taken by the Christians on a Friday, no Christian is permitted to have a house within the walls. This is allowed to Turks and Jews only. The Greeks have shops in the town; but at sun set, they are obliged to pass the gates, and go to their houses in the suburbs, where they and the Franks reside. On Fridays, however, during prayers in the Mosque, both Greeks and Franks are compelled to leave the town and the gates are shut.

The number of Jews here is about 1000; but here, as in Canea, I can find no purchaser of the Hebrew Testament. I shall leave a few copies of it with the Consul; and a number of Testaments for the ships that touch here.

I left Constantinople with the intention of proceeding from Rhodes to Sataliah, in Carmania, and thence to Cyprus; but my progress has been much impeded by unavoidable delays; the consideration, therefore, that the Passover is fast approaching, and that before I arrive at Jerusalem I have the whole of Syria to traverse, has brought me to the resolution of renouncing Carmania for the present. I shall proceed, therefore, direct to Larnica, in Cyprus; and probably in the same vessel that brought me hither from Canea.

I heard yesterday, that the Archbishop of Sataliah is gone to Constantinople; and without his sanction, I could do little there. Signor Masse has resided six years in Sataliah; he tells me that the Greeks there speak nothing but Turkish, which they write in the Greek character; the Testament therefore, now in progress at Constantinople will be the very thing for them.

I shall write again from Cyprus. We shall sail as soon as the wind permits.

I wish you would request the Bible Society to send out, as soon as possible, a copious supply of Greek Testaments, in both forms, to Mr. Williamson, that he may be ready to answer the demands from the islands. Let them send him also as many copies of the Scriptures, in Arabic and Syriac, and Turkish, as they can spare. I shall endeavor to establish depots in Syria, Mesopotamia, and other quarters.

Would it not be advisable, if circumstances permit, to visit the Patriarch of all the Armenians at Echmiazin & consult with him?

It would gratify me much to find at Aleppo, on my return from Jerusalem, a Letter from you or from the Bible Society, containing hints, suggestions, subjects of research, &c. for my future journey. If I find myself, on my return to Aleppo, in vigor of body, it is my full intention to visit the Churches on the banks of the Euphrates and the Tigris, and should probably go down to Bagdad, or Bussorah. Our resident at Bagdad, Mr. Rich, is a friend to the Bible Society.

It has struck me, that, through the channel of the Bombay Bible Society and Mr. Rich, a ready and safe conveyance of the Scriptures might be carried on to the Churches of Mesopotamia, by way of the Tigris and Euphrates. On this subject, however, I shall seek information at Aleppo. By operating through Trebisond, from Constantinople on the north, and through Bagdad, from Bombay on the south, the whole line of country from the Persian Gulf to the Black Sea might be readily put in possession of the Word of God.

Cyprus.

From Larnica, in Cyprus, Mr. Connor writes, on the 6th of February—

My last Letter, dated in Rhodes, will have informed you of my proceedings there and in Candia.

Contrary winds detained me in Rhodes 3 weeks; and I did not arrive in Larnica, till the 24th ult.

After a few days' stay in the house of our Consul here, Signor Vondiziano, I proceeded to Nicotia, to visit the Archbishop, to whom I had brought an Introductory Letter from his agent in Constantinople. He received me in the kindest manner; and seemed highly gratified with the object of my visit to Cyprus. I showed him the two Tracts on the Bible Society, printed in Corfu. He glanced through them hastily; and frequently exclaimed, as he turned over the leaves, "A noble work!" He afterwards handed the Letter and Tracts to the Greeks present. The operations of the Bible Society, excited their astonishment. The Archbishop ordered an apartment to be provided for me in the palace, and I remained with him five days.

During this time, I drew up "Proposals for a Bible Society for Cyprus," and presented them to Cyprus. He summoned a Council of the principal men about him, and they discussed the matter. Their unanimous opinion was, that, in the present impoverished state of the island, a Bible Society, desirable as it might be, could not be organized. The Archbishop, however, will do all in his power to promote the sale and distribution of the Greek Testaments; of which I have left 250 with him, all of the last edition. The Archbishop asked for 400; I have, therefore, written to Smyrna for 150 more.

As the majority of Greeks in this island are poor, the Archbishop advised me to reduce the price of the Testaments to five piastres. To this I agreed; though it is only half price. The sum of 1250 piastres, therefore, will be transmitted, through our Consul, to Mr. Williamson at Smyrna; who will supply the depot here, according to its wants. I hope that the Bible Society will keep Mr. Williamson's depot well filled, that he may be able to answer every demand upon him. The Archbishop has given me an Introductory Letter to the Patriarch of Antioch, who resides at Damascus, and another to the Agents of the Patriarch of Jerusalem.

The Archbishop of Cyprus is the political, as well as spiritual head of the Greeks in the island. It is his business to collect their tribute; & at present, he finds this no easy task; the last year having been a year of scarcity. His multifarious occupations scarcely allow him a moment's repose during the day; and he spends the greater part of every evening with the Turkish Governor, transacting business. The Archbishop of Cyprus is not subject to any Patriarch; and he alone, of all the Ecclesiastical Dignitaries, is empowered to wear a purple robe, to carry a scepter, and to sign his papers with red ink. The Archbishop with the concurrence of the chief Greeks of the Island, generally elects his successor; this election must, however, be afterwards confirmed by the Porte.

The three Bishops of the Island are those of Larnica, Baflo, and Cerines. The Archbishop occasionally holds a Synod, when the Bishops attend. He also, now & then, visits the dioceses.

The Island contains about 40,000 Greeks, and 14,000 Turks; and has 40 Greek Monasteries with about 3000 monks, and two Catholic Convents with six Fathers. The chief School in Cyprus is at Nicotia, and contains about thirty scholars. Nothing is taught but Hellenic & music.

These are about 500 Maronites in the Island. They reside chiefly in the neighborhood of Nicotia and in Larnica; and have one Monastery, with three monks. They have no schools here; but those who can afford to do so, send their children to Mount Lebanon for education. The Arabic which they speak in their families, as I was told by a Maronite, is very corrupt. He said that it is much like the Maltese.

There are no Jews in the Island.

I leave a considerable number of Bibles and Testaments, in various languages, with Signor Vondiziano, for the Franks resident at Larnica, who are very numerous; & for the ships which visit the port; with many Tracts, in Greek and other languages, which I did also in Candia & Rhodes.

Having been disappointed in my plan of visiting Carmania, I have made many inquiries respecting the Languages spoken along the southern shores of Asia Minor; and I find that the language universally spoken by the Greeks residing along the line of coast from the Gulf of Macri, to Tarsus, is the Turkish, which they write in the Greek character. As we have not yet the Book to offer them, my visit would have proved somewhat premature.

I expect to sail tomorrow for Beirut; & must defer my visit to Damascus and Aleppo, till after the Passover. I shall most probably proceed, direct from Beirut, to the Convent of the Syrian Archbishop. In order to be able to pass through Syria and Asia Minor with facility and safety, I have assumed the Oriental dress.

[From Acre, under date of Feb. 23, 1820, Mr. Connor states his proceedings at Beirut, Saïde, Sour, and Acre.]

Beirut.

My last letter informed you of my proceedings in Cyprus, and that I was on the eve of sailing for Syria.

I landed in Beirut in the afternoon of Sunday the 13th inst, and found to my great joy, that the Archbishop of Jerusalem was there, having arrived, the day preceding, from Europe, by way of Egypt. On Monday morning I went to visit him at the Capuchin Convent, and found him officiating at the altar. After service, I introduced myself to him. We walked to and fro, for some time, in the area of the Convent, conversing about our friends in England, and on the object of my Mission. Particular business calling him away, I promised to visit him the next morning in the house where he lodged. I went accordingly; but our conversation was so frequently interrupted by the entrance of visitors, who came to welcome the Archbishop on his return, and his fatigue from his recent journey was so evident, that I judged it best to defer any further conference with him, till I shall see him in his Convent on Mount Lebanon, where I shall probably proceed from Damascus. The printing-press is not yet arrived. The Archbishop gives me but little hopes of success in selling the Scriptures in Syria.

During my stay of two days and a half in Beirut, I had more than an interview with Monsignor Luigi Gandolfi, Superintendent of the Catholic Churches in the Levant. He is an aged and amiable man. He remembers Mr. Burckhardt well. I shall revisit Beirut, the Archbishop's Convent not being far distant.

Our Consul told me that the population of Beirut amounts to about 10,000 souls. Of these about 3000 are Turks; and the remainder Christians of various denominations. I shall endeavor to establish a depot there as my return.

Saïde.

On the 16th inst. I set out for Saïde; and having passed along the foot of Lebanon, arrived there in the evening. I found in the inn where I lodged, Mr. Fuller, who travelled with Mr. Jowett in Egypt.

Saïde contains, according to Mr. Bertrand, about 15,000 souls. Of these, 2,000 are Christians, chiefly Maronites, and 400 Jews, who have one Synagogue.

As we have no Consul in Saïde, and no Ecclesiastical Dignitary residing there, I proposed to the French Consul to take on himself the sale & distribution of the Scriptures. He told me, however, that, as French Consul, he was prohibited from engaging in any commerce. I returned to my lodging, rather disheartened, little foreseeing the providential interference which shortly afterwards manifested itself. I had given an Arabic Psalter to a Maronite for a slight favor which he had granted me. He sat down in the area of the Khan, and began to read. A

number of people gathered about him, and looked at his book. Among the rest was the chief physician of the place, Mr. Bertrand, a native of Saïde, but of French family, and very respectable connexions. The Arabic Psalter attracted his notice. He came up to me, and inquired eagerly, if I had more Arabic Psalters or any Arabic Bibles, saying that if I had thousands of them, I could easily dispose of them in Syria. I went to his house in the evening, and spent about three hours with him. He was aware of the existence of the Bible Society, and had seen Mr. Burckhardt. He made many excellent remarks on the good effects likely to be produced by the Bible Society; and said that if he could do anything to promote its objects in Syria, he was most ready and willing to be so employed. I wrote on the spot a set of instructions for him. He undertakes, with the assistance of his brother, who is Physician to the Prince of the Bruses, to sell and distribute the Scriptures throughout the whole of Lebanon, Anti-Lebanon, Damascus, and the coast of Syria, from Beirut to Sour. Mr. Bertrand is well known in the country; and, as I have heard from many, has considerable influence, and is universally respected. He only waits for the books, to begin his work. Signor Vondiziano, of Larnica, will be his Referee. I trust that the Bible Society will speedily send out to Signor Vondiziano a large supply. Mr. Bertrand will correspond with Mr. Tarn, and will give him a full account of the sale and distribution of the Scriptures.

Sour.

On the 18th I set out for Sour, the ancient Tyre; and arrived there in the evening. I lodged with the Greek Catholic Archbishop of Tyre. He will endeavor to supply his flock with Bibles; and will apply to his friend Mr. Bertrand for them. He tells me, that in Sour there are 1200 Greek Catholics, 100 Maronites, 100 Greek Schismatics, 2000 Montanists, and about 100 Turks. Relics of the ancient splendor of Tyre are every where to be seen. Numerous and beautiful columns, stretched along the beach, or standing in fragments half buried in the sand that has been accumulating for ages, the broken aqueduct, and the ruins which appear in its neighborhood, exist as an affecting monument of the fragile and transitory nature of earthly grandeur.

Acre.

On the 21st, I set out for Acre, our road, lying along the beach. Night overtook us; and it was past eight o'clock when we arrived at the gates of the city, which we found shut. We could find no lodging, and were obliged to spend the night in the open air. The next morning we entered, and were lodged in the Latin Convent.

Our Consul, Signor Malagamba, undertakes willingly to promote the circulation of the Arabic and Hebrew Scriptures, in Acre, Nazareth, Tibetias, Safed, &c. &c. Signor Vondiziano, of Larnica, will be his Referee.

In Acre, according to our Consul, there are about 10,000 souls; of them, 3000 may be Turks, the remainder Christians, (chiefly Catholics) of various denominations.

[From the Convent of San Salvador at Jerusalem, where Mr. Connor took up his abode, he gives, under date of March 21st and April 11th, the following particulars of his journey to the Holy City and of his proceedings there.]

Nazareth.

My last Letter detailed my operations, between Cyprus and Nazareth.

I arrived in this latter place on Friday the 25th of February, and remained there till the following Monday; having visited, in the interval all the Holy Places shown there, and the summit of Mount Tabor, two hours and a half distant from Nazareth. The number of the inhabitants of Nazareth is about 3000. Of these about 500 are Turks, and the remainder are Schismatic Greeks, Latins, Greek Catholics, and Maronites. I have placed them here according to their rank in number.

The Guardian of the Latin Convent, where I lodged, told me, that the Turks and Christians of the neighbouring village of Cana of Galilee, cherish a singular notion, in consequence of the miracle once performed there. They commonly suppose, that, by drinking copiously of the waters of the place, intoxication is produced.

Napolese.

On Monday, the 25th of February, we set out for Napolese. After passing the fine plain of Edraon, we arrived at the village of Giennin, situated at its extremity. We passed the night there in a miserable hotel, with two Christian Druses, who had come from their mountains to buy cotton; they observe Lent very strictly.

The next morning we started with the dawn. The path led us, at first, through a narrow stony valley. We had not proceeded far before we were met by an Arab, who cautioned us against advancing, as a company of robbers were lying in wait on the hill-side, a little beyond us; we immediately turned, and took another road. We passed to-day through some fine country, and arrived, about three in the afternoon at Napolese, the ancient Sychem, beautifully situated at the foot of lofty hills, embosomed in trees, and surrounded with gardens. We were not permitted to advance into the town till we had seen the Governor, who, after a conversation of two or three minutes, dismissed us. We took up our lodging in the house of a Greek Christian.

In Napolese there are about 100 Christians, all Greek Schismatics. They have one church, and two priests. The Jews there amount to about fifteen individuals.

Samaritans in Napolese.

I immediately made inquiry about the Samaritans. My host stepped out, and fetched their priest; he sat with me some time; his name is Shalmon ben Tabiah; he is a native of Napolese, and is about forty years of age.

There are about forty Samaritans in Napolese. They have but one Synagogue in the town, where they have service every Saturday. Four times a year they go in solemn procession to the old Synagogue on Mount Gerizim; and on these occasions, they go up before sun-rise, and read the law till noon. On one of these days they kill six or seven lambs. The Samaritans have one school in Napolese, where their language is taught. The head of the sect resides in Paris.

I accompanied the Priest to his house, and sat a long time with him. There were several Jews present; they seem to live on friendly terms with the Samaritans here. The Priest showed me part of the first volume of the English Polyglott, mentioned by Maundrell; it consisted of about a dozen tattered leaves. He showed me also a Manuscript Samaritan Pentateuch, with an Arabic Version at its side; this Version, however, is not used in their Synagogue. He afterwards took me to see the Synagogue, making me first take off my shoes; it is a small gloomy building. I observed a number of copies of the Samaritan Pentateuch, carefully enveloped in linen, and laid on a shelf in the Synagogue. Expressing a wish to see the Ancient Manuscript, said by the Samaritans to be 3500 years old, the Priest paused and hesitated for some time. Having laid aside his upper garments, he at length entered the Sanctuary, and produced the venerated Manuscript. It is well written on vellum, in the Samaritan character, and is preserved in a tin tetter; it bears the marks of age and is rather tattered. The Priest would not permit me, nor any one present, to touch it. He was very inquisitive about the Samaritans, who he had heard were in England. As it is probable that I shall revisit Napolese, on my way from Jerusalem to Damascus, I hope to have the opportunity of collecting more information from him.

Jaffa.

The next morning we started for Jaffa; and arrived, about sun-set, at the edge of a walled village, called Gliguli. Here we were conducted to spend the night under an open shed. A Bedouin entered, and sat with our Consul, and round the fire which he had kindled; the Bedouin kept us watchful and sleepless.

We set off with the dawn; and after having traversed a wide plain, consisting of cultivated land and blooming pastures, we entered Jaffa, about noon, and proceeded through its crowded Bazaras, to the house of our Consul, Elghamiani. He received me in a very friendly manner, and I lodged with him during my stay in Jaffa. He will do what he can to promote the objects of the Bible Society in Jaffa and its neighborhood; and, through his hands, the Scriptures will regularly pass into Jerusalem.

Channel for the Scriptures, between Malta and Jerusalem, opened.

I had been obliged hitherto, in Syria, to send our Consuls and others to Signor Vondiziano, Consul in Cyprus, on account of the easy and frequent communication between their ports; but I found it otherwise in Jaffa, and happy in being able to open, at last, a correspondence between Palestine and Malta, through Alexandria. Vessels from Egypt are continually arriving in the port of Jaffa, and vessels from Malta in that of Alexandria; so that the communication between Malta and Jerusalem may be carried on briskly and easily. I wrote on the subject, from Jaffa, to Mr. Lee, of Alexandria, to Mr. Jewett.

All the books which Mr. Burckhardt sold or distributed in Jaffa, were collected and burnt by some of the Priests, who threatened with excommunication those who secreted them.

The population of Jaffa consists of about 2000 Turks, 400 Greek Schismatics, 100 Latins, and 30 Arménians. There are no Jews here.

Rama.

On Saturday, March the 4th, we set out for Rama, the ancient Arimathæa. We remained there till Monday, lodging in the Latin Convent. The inhabitants of Rama amount to 7000. The only Christian school in the place is that belonging to the Greeks.

[To be continued.]

SYNOD OF ALBANY. N. Y.

Narrative of the State of Religion, within the bounds of this Synod, drawn up and adopted at their Annual Meeting in Brownville, County of Jefferson, Sept. 15, 1820.

To hear the prosperity of Zion affords peculiar pleasure to her children. Such pleasure, the Synod of Albany have it in their power to bestow upon the churches and congregations under their care, by a relation of the dealings of God towards them during the past year—a year which will set down in the annals of this Judicator of the Church of Christ, and in the hearts of its members, as having been most signally distinguished by spiritual blessings; one in which the interest of the Redeemer's Kingdom have been greatly advanced; and which, when the Redeemed Lord shall stand upon Mount Zion, and looking down upon the darkness of the bottomless pit from which they have been recovered, will be remembered by them with unfeigned joy. In recounting these favours, conferred upon us by the hand of our covenant God, the Synod feel that they have been bestowed upon unworthy labourers; that they are the favours of a sovereign, yet compassionate Jehovah, and would with one heart adopt the appropriate language of the Bible, and say, "Not unto us, O Lord, not unto us, but unto thy name, glory, for thy mercy and thy truth's sake." Whatever success might be attributed to viewing ourselves only as the instruments of God's hand; we would, with the deepest submission, bring it all at the foot of the Cross, and exclaim, "All glory, praise, and honour, be to thee, O God, who must give the increase."

(The Synod of Albany is made up of Seven Presbyteries; and to have a clear and correct view of the state of religion, it will be necessary to retrace the Providence of God during the year, to each of these Presbyteries, commencing with that of St. Lawrence. The Synod are very happy to have it in their power to state, that the large, comparatively new, and, in many respects, important part of the country within the bounds of this Presbytery, there has been a visible and pleasing change in the state of morals. They who have been accustomed to the Lord's day profaned by forbidden labours, and who, in the public service of God, had met with only a few of Zion's worshippers, are now, by order, regularly, and very visibly, increasing desire to hear the word of God. By several of the congregations under their care, new and commodious buildings have been erected and dedicated to the service of Almighty God, and the whole state of morals and piety greatly improved. In several of the towns within the bounds of this Presbytery, the interests of vital Godliness have also been considerably advanced and in many of them, general revivals have taken place, and the Redeemer's Kingdom has been many instances of hopeful conversion. Scattered throughout the bounds of this Presbytery are many, who are not only hungering and thirsting for the Bread of Life; many small societies that have no teachers, and are crying to the spirit and with the anxiety of the Macedonian man, "Come over and help us." Here are large districts of country entirely destitute of the means of grace; and which in earnest and pressing strains beg the prayers and the exertions of the devoted Missionary of the Cross. It is with pleasure the Synod state, that moral order prevades, in a good degree, the military stations within the bounds of this Presbytery; that they have been supplied with copies of the Holy Scriptures, and manifest some disposition to attend upon the means of grace. In Lewisville, God has shed down some of his precious manna, and made his children there rejoice in the revival of his work.

In the Presbytery of Champlain, the state of religion is, on the whole, favourable to the places which enjoy the stated means of grace. Upon Potsdam and Loring, God has begun to pour down the influences of his Holy Spirit; the effects are already very visible. We are happy to hear that he is about to gather in a rich harvest of souls in these places. With the exception of these two places, there have been no special revivals; yet the outward means are well attended, charitable institutions are in progress, and a good degree of harmony prevades their churches. This Presbytery is the midst of a moral wilderness. A large tract of country inhabited, but no one to preach to the unsearchable riches of Christ. This is a region which has hitherto been greatly neglected, and the precious streams of salvation, at which way-worn pilgrim drinks and refreshes himself, have flowed around it in every direction, but have not yet broke their way through this arid desert. They have heard that their thirst was quenched, but they have not seen the sound of the waters, but their thirst has been allayed. The glimmering of light has occasionally flitted across these horizons, but has been exposed to their view, the dark, cold clouds have upon them, and they wait with impatient eagerness the rising of the king of glory. From the windows of their cottages, and from the tops of the mountains, they are looking out with the anxious cry, "Watchmen, what do ye see?" It is raised throughout their borders. When, oh when shall their cry be answered.

Gormick: James Wilkin, son of Hendrick Gormick.—At Northampton, Levi Shepard, Esq., aged 44.—At Hatfield, Mr. John Meekens, aged 29.—At Portsmouth, Dr. Ammi R. Cutter, aged 26.—At Exford, Mr. Joseph Hovey, aged 74.—At Edgartown, Martha's Vineyard, Thomas Cooke, Esq., in the 82d year of his age.—At Dorchester, Mr. James Baker aged 52.—At Cambridge, Mr. Franklin Baxter, formerly of Dorchester, aged 21.—At Charlestown, Mr. James Call, 53.

Boarding School at Dorchester.

MISS TOPLIFF informs her friends and the public of her intention to open a boarding school at Dorchester, on the 1st of April next, for the instruction of young ladies, in the solid, and ornamental branches of education. Parents disposed to confide their daughters to her care, may depend on faithful exertions in every respect, to effect their improvement.

Miss Topliff will continue her Academy at Washington-place, Boston, until the 1st of March.

NOTICE.

THE Academy at Hampton, N. H. will be opened, the first Monday of Jan. next, by Mr. Francis Vose, who has been well known as the Preceptor of the Atkinson Academy. Tuition, \$3 per quarter. Board from \$1.25 to 1.50 per week. JAMES LEAVITT, for the Directing Committee.

Hampton, Dec. 12, 1830.

NOTICE is hereby given, that the subscriber has been duly appointed Executor of the last will of DAVID JOX, late of Weymouth, in the County of Norfolk, gentleman, deceased, and has taken upon himself that trust by giving bond as the law directs. And all persons having demands upon the estate of the said deceased, are required to exhibit the same; and all persons indebted to the said estate are called upon to make payment to DAVID JOX, Executor.

Weymouth, Dec. 13, 1830.

POET'S CORNER.

From the Connecticut Courant.

MESSRS. PRINTERS.—As the 23d of December will be the second Centennial Anniversary of the landing of our Fathers at Plymouth; and as it is expected that exercises of public thanksgiving, will be attended generally through the New-England States, in celebration of the day, it may be gratifying to your readers, should you insert the following appropriate hymn.

Yours, &c.

A Hymn for Dec. 22, 1820.

The second Centennial Anniversary of the landing of the New-England Fathers at Plymouth.

PART I.—Before sermon.

God of our fathers—Zion's king!
With eye propitious now behold,
While in thy house thy praise we sing,
And celebrate thy works of old.
When Israel 'scaped from Pharaoh's hand,
Through seas and deserts bent their way,
God was their guide to Canaan's land,
Their fire by night, their cloud by day.
When sixteen centuries roll'd around,
Since Jesus bore the sinner's load,
A new, and western world was found,
A refuge for the church of God.
Like Israel too, New-England's sires,
By cruel persecution driven,
Through deaths and deserts, seas & fires,
Followed the guiding hand of Heaven.
Religion bore their spirits up,
And smooth'd the roughness of their road;
Faith was their shield, their anchor, hope—
Their wealth—the Bible, and their God.
To Heaven, their home, their prayer ascends,
For pilgrims were they on the earth;
Exil'd from country, kindred, friends,
They sought the country of our birth.
For this they plough'd the wintry main,
And brav'd the dangers of the deep;
Cheerful and patient under pain,
For Christ was with them in the ship.

PART II.—After sermon.

Now, on Columbia's savage coast,
Escaped from shipwreck and from storm;
Behold the feeble, shivering host,
Their pious hearts alone were warm.
Heroic souls! New-England's pride;
For us, who could all dangers brave;
They toil'd, they pray'd, they bled, they died;
Nor found their rest, but in the grave.
But thou, O God, wast with them still,
Their toil and patience to approve;
Thy faithful promise to fulfil,
And pour the blessings of thy love.
This little vine thou didst defend.
And water with rich showers of grace;
Its clustering branches wide expand—
The pilgrims' numerous, happy race.
With grateful hearts and joyful eyes,
We hail the standard they unfurl'd;
O bid the church's seed to rise,
And fill with fruit the astonished world.
Look down, O Lord, and grant that we,
Beloved for our fathers' sake,
Through Christ may thy salvation see,
And of thy covenant love partake.
May we, their sons, thy praise acclaim,
The God our Father's loved, adore;
Our children's children fear thy name,
Till suns shall rise and set no more.

MISCELLANY.

From the Providence Rel. Intelligencer.

The following interesting Narrative is extracted from a funeral Sermon, on the death of Colonel Robert Barwell, formerly a distinguished Member of Congress. The operations of a strong and cultivated mind, on the subject of religion, cannot fail to interest the reader:

"You know," said he, "what were my former views of the Christian religion. I considered it merely as a good political engine, and as such highly serviceable to the State in keeping the common people in awe. But I regarded it as nothing more, and had imbibed the opinion (as I think of Lord Bolingbroke) that Christianity was only a collection of impossible precepts, such as no man ever would or ever could fulfil. "My mother, being a pious woman, used often to try to convince me, not only of its truth, but also of its spiritual efficacy upon the heart. But I used to dispute with her upon the subject, and though I could convict her of being mistaken from her own book, I had no doubt that she supposed herself to be a Christian; but as the Bible required of her what I was assured no one could possibly be, I counteracted every text which she brought forward by other texts, which seemed to me to show that the requisitions of the Gospel were far beyond any thing that either she or any human being living could possibly possess. She shed over me many tears and prayed much in my behalf, and if I am now brought to the knowledge of God, as revealed in the person of his Son, I think I owe it, under the divine blessing, to her supplications. Were I, indeed, merely to consult my reasoning faculties, it would appear that I believe the Bible only thro' a proper exercise of them; but when I look into the word of God, I find that it positively asserts, that I could only believe aright by the supernatural aid of the Spirit of God. I was some years ago in the Beaufort Library, and in looking over the volumes it contains, I happened to put my hands upon Watson's Apology for the Bible, and taking it up, I read a few pages, and returning the book to the shelf went homeward. As I was walking, the subject I had been cursorily perusing pursued me on my way, and I was induced to say to myself, "perhaps Christianity may be true."—And immediately as that thought passed through my mind, another instantly succeeded it: "If true, it undoubtedly is the most important thing in the world." Viewing it in this light, I was perfectly astonished, that amidst all my pursuits I had never thought it worth my while to give this an investigation. I therefore determined to inquire into it, and give the subject as fair an examination as I possibly could. Having recourse to the study of the Bible, and particularly to prayer to God, for his illumination and direction. And the more I read, and the more I prayed, the more completely was I convinced that Christianity was true, and consequently the Bible the word of God.

"And so great is the revolution which has passed upon my mind, that whereas I formerly doubted whether Christianity

was true, my present doubts now arise from a directly opposite quarter. I no longer have any doubts whether Christianity be true: but I have a great many, whether Christianity being true, I am entitled to any of its privileges: whether I have that faith and repentance, that life and temper, upon which it so strongly insists; for the character of the Christian, as portrayed in the Gospels and Epistles, seems so eminently high, that it appears impossible to reach it. And what much surprises me is, that I had precisely this view of it before I had any proper belief in it at all. When I compare the declarations of God's word with the thoughts and sensations of my own heart, with what I know of myself and what I have seen in others, either as it regards the Church or the world, I am fully persuaded that none but the Eternal God could either know me, or all around me so thoroughly. And if I have one sincere wish for the welfare of my children, either here or hereafter, it is not that they should be rich, wise, or learned, but that they should be genuine Christians."

Mr. Osgood's Missionary Tour.

For the Boston Recorder.

MR. EDITOR.—Since I last addressed the public through the medium of your paper, I have employed most of my time on a voluntary mission in Canada, and on the northern frontier of the United States. And feeling myself under obligation to a very great number of friends and benefactors, and supposing that your paper circulates more extensively than any other religious publication in America, I ask for liberty through the Recorder, to express my gratitude to all, who have kindly assisted me, in my humble attempt to promote the moral and religious improvement of the destitute.

Doubtless, some of my friends and acquaintances may wish to know something respecting my last year's labors. I will therefore give a brief statement.—Within one year I have travelled between four and five thousand miles, and have usually preached five or six times a week, besides visiting a great number of schools and private families. I have assisted in organizing upwards of forty Sunday schools, in Canada and in the United States.—In my last tour I passed through the eastern townships of Canada, down to Quebec, thence westward through Montreal, and up the Ottawa river, as far as Hull; I then crossed over to the St. Lawrence, and proceeded westward, through Kingston, the bay of Quinte, and York. I visited a number of new townships near the head of Lake Ontario. I then set out for the head of Lake Erie, passing through the Mohawk tribe of Indians, among whom I distributed some elementary tracts and preached to them twice. I then pursued my journey through the eastern part of the Tolbert settlement, crossing over to the river Thames, following that river down to the Lake St. Clear, thence down to Sandwich and Malden. I spent a number of weeks in this vicinity, aiding in the establishment of Sunday schools, distributing tracts and performing other missionary labors. I then crossed over to Detroit, where I procured some useful tracts to be printed. A number of the wealthy and benevolent in Malden, Sandwich and Detroit, assisted in defraying the expense of printing these tracts. And, what must be highly gratifying to every Protestant Christian to hear, the Roman Catholic priest of Detroit, assisted in printing and distributing extracts from the Holy Scriptures.—I then proceeded on my journey eastward, crossing the river Raisin, passing by Fort Meigs, Sandusky, and through the northern part of Ohio, a part of Pennsylvania, and into the state of New-York, as far as Lewiston. I visited the Tuscarora tribe of Indians, near this town. And I am happy to find that this and the different tribes of Indians near to Buffalo are furnished with teachers and preachers, who appear to be successfully laboring for their temporal and spiritual improvement. I then recrossed into Canada, passing around the head of Lake Ontario, and down the north side of said lake to Kingston, and thence down to Montreal, and returned to this place, from which I set out in May last. My first journey this year was through Upper Canada & around the Lake Ontario.

I am happy to state to the public, that the hospitality and benevolence of the people among whom I have travelled, far exceeded my expectation. I have wanted nothing essential to my comfort; and have been enabled to pay upwards of two hundred dollars towards printing tracts & purchasing books, during the present year. As soon as the travelling will permit, I calculate to set out again towards the upper province of Canada, prosecuting the same important design.

The establishment and support of Sabbath schools appear to be of such high importance, that all the friends of the Redeemer ought to lend their aid, and exert their influence towards bringing them into operation in every part of the world. And it is a matter of rejoicing to hear and see what is now doing for the moral and religious instruction of the rising generation. But will not future generations censure the present, for having done no more in a cause so important? Sunday schools, Bible classes and moral societies afford employment for all Christians and friends to mankind; and yet too many, who are called Christians appear to be asleep!

But it is a gratifying thought to every real friend to Religion, that even in this cold climate, a goodly number of Sunday schools have sprung up within a few years past, and some of them appear to flourish well. In Stanstead, only, upwards of two hundred thousand verses from the scriptures, catechisms and hymn books, have been recited by the children and youth, since I visited this place four years ago.

One little girl eight years old, committed to memory and recited, since the first of last May, 4000 verses from the Bible. Another about the same age, 3,400. Had all the children and youth of Stanstead exerted themselves in like manner, no place, it is presumed, would have gone before it. But in every place we have to lament the indifference of too many, both of parents and children, to things of the greatest importance.

That all Christians, of every order, and in every part of the world, may unitedly and from the heart, exert themselves to promote the moral and religious instruction of the youth is the fervent prayer of the public's humble servant,

THADDEUS OSGOOD.

Stanstead, Lower Canada, Nov. 27, 1820.

For the Boston Recorder.

MONTHLY CONCERT OF PRAYER.

Among the features, which mark this day of Christian enterprise, the disposition of Christian communities in every part of the world, to unite in holy concert of prayer, each month, is not the least interesting. Nothing can be more suitable for dependent, redeemed sinners, who sigh, and long, and toil for "the conversion of the world" than this concert. It is a practical and affecting acknowledgment, that Heaven must give energy and success to human exertions, & nothing of importance can be effected by the best concerted plans and most strenuous labors.

Every real Christian, whose heart bleeds for dying men, must rejoice at the advent of the evening of the first Monday in the month. He will hasten to the public altar, and in concert with ten thousand Christian brethren lift up his hands to the God of Zion.—But has he no occasion to complain of the mode, in which these interesting meetings are in general conducted? Does he never come away from the mercy-seat with a cold heart and vacant mind? Is his solicitude for the salvation of dying men generally deepened by the religious exercise to which he has attended?

I am persuaded, that in most places, this "concert" is not conducted in the best manner; for it is not conducted in a manner best calculated to secure the sublime important object of its establishment. For this opinion, let me be permitted to state the following reasons.

The prayers in these concerts are very often, if not generally, extremely inappropriate to the object of the meeting. Every one knows, or ought to know, that to pray for the "conversion of the world" is the design of this heavenly concert. Those, who pray, then, with this design in view, ought in a humble, fervent, and appropriate manner, to present the woes and wants of a dying world before the God of prayer. But is this generally done?—I appeal to those, who are constantly present at these seasons of prayer. Say, my brethren, has not your attention been called to almost every thing by those, who led your devotions, besides the salvation of dying men? Have you not been grieved to hear petition after petition, offered up merely for "ourselves, and families, and the society, in which we live," while the wretchedness and wants of the dying millions have been slightly passed over? Yes, you have heard, and often heard prayers on these occasions, in which the hearers occupied no larger share, than in the customary devotions of the family! How often when the greater part of the prayer has been selfishly occupied with our own wants and the wants of our friends, are the heathen dismissed with the comprehensive petition, coldly offered, "Fill the earth with thy glory."—Now, who cannot see, that this is wrong—absolutely wrong? Look at another case. A clergyman visits the sick chamber of a parishioner, who is in a dying posture. He kneels beside the bed, lifts his hands to heaven, and prays for every thing and every body besides the sufferer before him. Just as he closes his tedious prayer, he incidentally and coldly mentions the sick man, and in one word prays the Lord to glorify Himself by His afflicted servant. Whose indignation would not be excited by such a mockery of distress—such dull hostility with Christian propriety? Need I apply the case?

A stranger "dropping in" at one of our "concerts" would be unable to determine our object by observing the very desultory character of the conversation. Every thing occupies more attention in the conversation than the pagan. The condition of the heathen world; the number and character of the missionaries; the stations, which they occupy—their success, prospects, and trials pass unnoticed. A few dry, trite, common-place remarks fill up the meeting and freeze every heart. Christians go away, as ignorant, selfish, and cold-hearted as they came.—Is this right? Do sensible men conduct their worldly business in this manner? Suppose the American Congress, instead of attending to the concerns of the nation, should deliberate in solemn session about the best methods of cultivating their hands, and the most probable means of augmenting their estates—would the people judge them skillful and faithful servants, and cheerfully reward them? Let those answer, who can justify the present mode of conducting concerts of prayer.

Another thing, which I would mention, is a very natural consequence of the other particulars. Professed Christians assemble with the ostensible object of praying for the "conversion of the world;" forget to pray for it, or converse concerning it, and go home without contributing, or offering to contribute, a cent to send the Gospel to the heathen. This is wickedly consistent—shamefully of a piece. When would the heathen be converted if all Christ's followers had as little of His spirit? Never.

How can we account for this inconsistency? I fear, the dreadful ground of it is, the ignorance, indifference, and carelessness of professed Christians. They take little pains to be informed concerning the condition of the heathens, and of course, feel little for them.

Let no professed Christian regard this subject as unimportant. It is as important as the salvation of the soul. What is he but an infidel, who denies the efficacy of "fervent, effectual prayer?"—who denies, that the God of Zion will "be sought unto" before He converts the world?

I can easily imagine what appears to me, a proper mode of conducting the "concert of prayer."—Vethinks, I see the affectionate pastor, in the midst of his flock, just ready to commence the delightful "exercises of the evening." He directs their attention to the object, for which they have assembled to pray; and animates them by reminding them of the ten thousand Christians, who with them will lift up "holy hands." He bids them cast their eyes over the desolations of the world; thence forward to the judgment-seat; and, finally, to fix them on the throne of grace, while with him, they lift up their hearts in prayer. I see them rise, as one man, and bow themselves at the mercy-seat. I hear them invoke the Holy One "to send out His light and His truth." With what enraptured interest, the leader of their devotion dwells on the benevolent enterprises of the day, while he entreates the God of mercy to pour on them the dew of His blessing! With what wrestling importunity he pleads for the Christian exertions in use among the heathen; and with what heavenly affection, he commends the Missionaries of the Cross to God their Redeemer! Now his soul comes out to view, while he supplicates the Father of mercies, to pour the light of heaven upon "the dark places of the earth." He closes his prayer by invoking the divine blessing on the "persons present."—With

warm hearts, and still lifted eyes, his people sing the supplicant's posture. They sing a hymn on the extension of Christ's kingdom; and then listen to the rich instructions of their reverend teacher.—He tells them of the misery of the pagans—recounts the exertions, which are in use for their relief—and urges upon them the claims of duty. I plainly perceive, that this is a part of a course of instruction; for he speaks of the missionary stations, on which they last dwelt, and according to some known arrangement, proceeds to the next. His people are almost as familiar with the heathen world, as it respects their moral condition, as with their own parish. A second prayer is offered; and the stations at Bombay and Ceylon are the prominent subjects of supplication. A third prayer embraces two other designated stations, and concludes by a fervent supplication for the universal extension of Christ's kingdom.—Before the "benediction" is pronounced, the people pour their liberal gifts into the treasury of the Lord, and retire with new resolution to live for God alone. O, why may not this scene be realized? Ye ministers of God—ye people of His pasture, shall it not be realized?

For the Boston Recorder.

EXAMPLES OF BENEVOLENCE.

Miss Sarah Bradford, a young woman of good reputation, who had been employed for several years in the Cotton Factories in Dorchester, having suffered the most distressing pain in consequence of a white swelling in her foot; it was decided by a council of Physicians, that nothing but its separation from the body could save her life. To this she submitted and the painful operation was performed. Her sufferings were severe and complicated. She suffered in mind, as well as in body. The experience of her long confinement added to the consciousness of her incapacity to labour for a support, as she had formerly done, contributed, in no small degree, to increase her sorrows. But in this extremity she was not forgotten. Her indissoluble sympathies peculiarly excited the sympathies of her friends, and urged their immediately to adopt such measures, as were best calculated, to under her condition as comfortable as the nature of her case would admit. A paper representing her circumstances, was accordingly put in circulation, and within about six hours, a subscription amounting to 80 dollars, was raised from about one hundred persons, all of whom are connected with, or employed in said Factories.

Besides the above liberal contribution, another was obtained a short time before, principally from the same persons, amounting to 50 dollars, for the support of the Sabbath School, which was opened in the vicinity in the year 1818; for the benefit of the children and youth employed in the Factories. This School continues in operation under encouraging prospects, consisting at present, of 129 different scholars, 75 of whom usually attend. In their general deportment, these youth would not suffer by a comparison with those of our common schools; and their improvement is much greater, in proportion to their advantages. And such has been the uniform good conduct and proficiency of some, that they have even become qualified for instructors. And whenever requested, they cheerfully afford their assistance, and discharge the duties assigned them, in a manner, highly honorable to themselves, and satisfactory to others.—If young people, in general, would imitate their example; if like them they would duly appreciate the advantages of Sunday Schools, and avail themselves of every opportunity of improvement; if teachers would consider the immense importance of faithfully discharging the duties incumbent on them; if they would carefully notice every improvement, offer such encouragements, and make such promotion, as the capacities and attainments of their scholars would admit, there would soon be, under the divine blessing, a great increase of competent instructors, whose assistance is very much needed in these institutions.

Indiscribable good, has doubtless resulted, from the establishment & maintenance of these schools. But when connected with Factories of any kind, where the children are numerous, with but few, if any other opportunities of acquiring useful knowledge; they must be classed with the first institutions of our country. Under good regulations, they will become nurseries of virtue, piety, and religion. Enjoin upon children the importance of filial duty, and you will render their parents an essential service. Teach them the necessity of honesty, and fidelity in the service of their employers, and a cheerful compliance with the commands of those who are in authority over them, and the interest of Manufacturing Companies will be thereby promoted, through your instrumentality.—Urge them by the most powerful motives, to refrain from every vicious course, and to practice every moral and social virtue, and society will feel the happy effects of your exertions.

Press upon them, in the most affectionate manner, the infinite importance of an interest in Christ, and thus you may promote the glory of God, and become the happy instrument of increasing the happiness of many in this world, & their eternal felicity in the next.

The Locust Tree.—A writer in the Long-Island Star, highly recommends the cultivation of the Locust tree, as a profitable business. He says the price of this timber is about 75 cents per cubic foot—that 200 trees will grow on an acre of land, or 20,000 trees to an hundred acres, which may average 20 feet per tree, which would give the enormous sum of \$300,000. But suppose they amount to only \$100,000 as the net profits from 100 acres, in what way can the landholder expect so great profit in 30 years, with the same probability of success as from this? He mentions, that the timber, the seeds of which were planted by one man in England, was sold for 60,000l. The locust becomes valuable in 15 years after planting, and in 25 or 30 years of full growth. It is easily raised by planting 15 or 20 trees to the acre, and as soon as the roots have spread, running a plough through the ground, & where it cuts the roots, new shoots will spring up. The tree also invites the grass to grow under it, and while the grass in the field is burnt up by the scorching rays of the sun, the locust grove will yield a rich and luxuriant pasture.

Receipt for preventing Gunning, or the spontaneous exudation of gum from the trunks of Fruit Trees; which injures, to a considerable extent, the growth and strength of the tree:—

Take of horse manure any quantity, mix it well with a proportion of clay and a little sand, so as to make a composition; then add a quantity of pitch tar, (such as is put upon cart wheels), & form a wettish composition of the whole. The fruit trees in the spring of the year, after they are cleansed and tied up, are to have their trunks and stems completely denuded or covered with this mixture.

To show the great improvement which has been made in agriculture, we record the following, as an extraordinary fact: A farmer, in Marblehead, purchased a farm about 13 years since, from which he could then produce only 8 tons of hay; the last year he cut 130 tons of good English grass. His corn and vegetable fields have produced almost an equal increase. In this instance we see the hand of skill as well as industry.

By crushing about seven pints of oil have been obtained from a bushel of Sea Island Cotton Seed, and the seed cake which remains is said to be good food for cattle. About 3000 bushels of this seed have been imported into the county of Hampshire, Mass. by Daniel Gillet, Jr. to be crushed, &c.

Grand Surgical Operation.—The most extraordinary and honorable operation of surgery is lately executed by M. Richerand, by taking away part of the ribs and the pleura. The patient was himself a medical man, and not ignorant of the danger he ran in this operation, but he was attacked by a cancer on the internal surface of the ribs and of the pleura, which continually produced enormous fungosities, which had been in vain attempted to be removed by the actual cautery. M. Richerand was obliged to lay the ribs bare, to saw away two to detach them from the pleura, and to cut away all the cancerous part of that membrane. As he had occasioned the first day great suffering and distressing shortness of breath; the surgeon touched and saw the heart through the perforated surface of the ribs, which was as clear and transparent as glass, and could assure himself of the total removal of the cancerous part of the pleura, which was as long as it remained open, but it ed up slowly by means of the adhesion of the lungs with the pericardium and the fleshy parts of the ribs that were formed in it. At length the patient got so well, that on the twenty seventh after the operation, he could not resist the temptation of going to the Medical School to see the monuments of the ribs that had been taken from him, and in three or four days afterwards, he returned home, and went about his ordinary business. The success of M. Richerand is the more important, because it will authorize, in other cases, operations, which according to received notions, would appear impossible, and we shall less afraid of penetrating into the interior of the chest. M. Richerand even hopes that by exposing the pericardium itself and using proper operations, we may cure a disease that has hitherto been always fatal, the dropsy of the heart.

London Gazette.

Leghorn Straws, Canton Silks, &c.

JUST received, at No. 21, Broad Street, near of Central Street, one case ladies' superior Leghorn Straws, from No. 30 to 50; a very fine, which will be sold by the single or otherwise, much cheaper than usual.

Also as above.—Bk. Frenchwax; blk. and red Sarnets; do. do. French & Canton Capes; do. do. of Flag hks.; Bk. Florentines; Canton Italian Sewing Silks, &c. &c. A few elegant French Cloths; black blue, brown mixed,—together with a general assortment English Goods.—All which will be sold on sensible terms by DANIEL APPLETON Dec. 8.

COTTON BED QUILTS.

Much Cheaper and Better than Blankets.

BUNSTED & SON, No. 68 Cornhill. A number of these Bed Quilts, equally any for sale in this town, & at the lowest price. Also—Cotton Wadding for Quilts. &c.

School for Young Ladies.

MR. HALE respectfully informs his friends & the public, that he has opened a school at his house, in Winter-street, for a select number of young Ladies and Misses; and that full term commenced on the first Monday of October. From the respectable references he was enabled to quote, (Dr. Fair, Mr. G. and Dr. Bullard) combined with his own experience in teaching, he was led to anticipate an encouraging patronage. He has not been disappointed. And while he tenders his grateful acknowledgements to his patrons, he begs them, and through them, the public at large, that his persevering exertions for the improvement of his pupils will be unremitting. By letters himself, that their improvement has been to be satisfactory; and the course and method of instruction has been pleasing. When younger pupils the course of instruction has been elementary. But the elder have been conducted through several important branches of science, with a degree of rapidity and precision highly honourary to themselves. Hours of instruction during the winter, from 9 o'clock A. M. till half past one.

Mr. HALE'S Evening School, for Gentlemen and boys, is now open. Dec.

Valuable Church Music Book.

RICHARDSON & LORD.

No. 75, CORNHILL.

HAVE JUST PUBLISHED,

TEMPLI CARMINA.

Songs of the Temple, or Bridgewater Collection.

Sacred Music.

Eighth Edition. Price 10 p. doz. \$1 doz.

THE public opinion in favour of the editions of this work, has been so amplified, by the sale they have met with, that proprietors now have it in their power to present enlarged and improved editions. They flatter themselves, that it contains a large collection of approved Church or Congregational Music than can be found in any book so compact. Besides a very competent proportion of short tunes in all the variety of measures for Sunday service, there is added a Selection of Anthems, and longer Hymn Tunes for public occasions. This will render it more convenient and convenient for the practice and improvement of common schools and church choirs. A considerable proportion of this country, have therefore have all the effect of original collection. The Proprietors and Compilers have laboured no pains or exertions in all respects as possible. Much has been done, and is doing, by the Proprietors, Teachers, and others, and congregations of singing in our churches, and congregations, but all the desired effects of their endeavours will be confined, and of little benefit to the community at large, without the general adoption and use, of correct, classic, and national music. That the contents of the collection are of that character, the following testimonies fully prove.

In this edition, utility has been the object, therefore the character of the music believed, will be found suited to every age, creed, and religious purpose, and adapted to use of public worship among all societies and denominations of Christians.

To the Compilers and Publishers of the

Collection of Sacred Music.

GENTLEMEN—The Trustees of the

Haydn Society, having seen the work

"Songs of the Temple, or Bridgewater

Collection of Sacred Music," could not refrain

from expressing the satisfaction they derived

from an examination of its pages. For beauty

of justness of adaptation, and correctness

of melody, it is equalled by few, if any, and

by none, of which they have the complete

set. Much praise is due to the compilers

for their great research and superior taste; and

publishers for its handsome execution, and

extensive sale. I am, Gentlemen, with

much respect, your obedient servant.

M. S. PARKER, Secretary.

NOTICE.

The Copartnership heretofore subsisting

between the subscribers, under the

NASON & CARPENTER, has been dissolved

hereby by mutual consent. Dissatisfied

consenters to said firm, either by Nason

without delay, or by being authorized

to settle the concerns of said firm.

ELIAS NASON.

NEHEMIAH CARPENTER.

Fitchburg, Nov. 25, 1820.